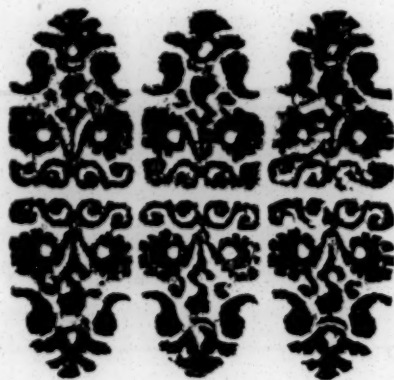


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# ME DITATIONS

Miscellaneous,  
HOLY & HUMANE.

By I. H. D. of Divinity.



LONDON,  
Printed for the Publike good,  
in the yeare 1652.







## To the Reader.

**I**T is not out of desire of being knowne,  
nor out of a desire to be thought to know,  
that I do commend this small Tract to the  
world: but to take up the room of worse  
thoughts in thy head, and of worse books  
in thy hands; it is the work of younger  
years, and the fruit of idle times, not of a  
serious study, and no otherwise do I publish  
it to view; though I am perswaded it would  
conduce much to the peace of the Church,  
if books of this nature were more in use:  
it were to be wished that inferiours would  
imploy their time rather in a holy medita-  
tion of those truths which are already re-  
ceived in the Church, then in making  
themselves, or shewing themselves able to  
defend them; nor that I would commend an  
ignorant devotion to any, or desire men to  
know less good, but more to practise that  
good which they know: nor turn Religion  
into disputation, but turn their disputati-  
on into action and obedience: they shall find  
in the last day, that it is holiness, nor  
knowledge, (I do not say holiness without  
A 2 know-

knowledge) that must bring them to heaven; Supremo illi Judici non scripta approbanda sed facta: not the disputer, but the doer of Gods will shall be justified: men while they spend their time in disputing what they should do, they too often neglect to do even those things which are without dispute: in this book if there be little pains, yet there is no hurt, nay, it is thy own fault if there rise not some good to thee from it, which if thou second with practise, will bring thee to an eternall good, which I wish thee.

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# MEDITATIONS.

**M**AKE the Word of God thy Rule, and God himselfe the patern of all thy actions; contemplate God and thy selfe, what he is, what he requires thee to be, like him in a degree, though not in perfection; in a perfection of sincerity, though not of degrees; do nothing against thy word, and let thy word be regulated by Gods Word; do not ill for company, nor good only for company.

Let thy talk not be much, and that profitable; be sparing of oaths and promises, and perform both; shun jests in holy things, and abhor lies, though in jest; speak to the capacities, but not to the humours of men; so frame thy talk, as one that is going shortly to give an account of his words; detract from no man, but thy self, speak well of all men till thou knowest otherwise, and where thou canst

not speak well, be silent: meditate often upon the shortness of thy life, and be careful so to imploy it, as that thou doest not make thy account long: measure the length of it as the Scripture doth by a bubble, and a shadow, and a flower, light and vanishing; but yet to comfort thy self in this present state with remembrance of the future: that it is this life which thou hast be short, yet that which thou hopest for, is eternall.

*My life is like a bubble, but a blast;  
At first God breath'd into me, and I live;  
And like a bubble, I do daily wist,  
And am like water pour'd into a sieve:  
Lord, since I am thy bubble, when I die,  
Like to a bubble, let me ascend on high.*

*Or, if you will, my life is like a flower,  
And like a flower, for a while I stand,  
I am, and am not in another hour,  
For, I am gather'd by the owners hand:  
Since I am so, why am I so corrupt,  
That do not know how soon I shall be  
(pluck't?)  
But of all flowers, most of all methinks,  
Resembled in the Marigold am I: (winks  
And like the Marigold that wakes and  
Still as it sees the Sun, and born and die:  
But*



*But here's my cōfort, with that flower, whē  
The Sun appeareth, I shall blow agen.*

Affect not to set out thy self to the world, not to thy self; speak not thine own praise, nor greedily hear it from others, nor too easily believe it; spend thy time rather in pressing forward to what thou shouldst be, then in idly contemplating, or contenting thy self with what thou art: think meanly of thy self, and that thought will both make thee modest (for he that suspects himself is not bold) and eager in the pursuit of that goodness or knowledge wherein thou supposest thy self defective; be ready rather to give, then to take an applaude; and if thou art apt to think thou deservest wel, check it, with thinking how many deserve better.

Let thy thoughts be such to thy self, that if it should be suddenly asked, what thou thinkest on, thou mightest not blush to tel; stifle sin in the first warmth and quickning, before it shape too farre: a twig may be pluckt up with one hand, which the whole body cannot wag, when it is a tree; even evill thoughts are evil, and though yet they be not cherished, will spread into evill actions.



Be not easily provoked, and easily be friends: give no occasion of exceptions thy self, and do not easily take exceptions at others: and be ready to make satisfaction to those that have just exceptions against thee: it is a greater vertue to forgive one injury then to do many curtesies, because it is harder; and it is harder, because more against nature; for many a man will do for another, that will not suffer for him; therefore it is a greater perfection to be contented to suffer, then to be willing to do, unlesse it be to do for those of whom we have suffered, for our enemies, which is highest.

Affect the company of those who are abler then thy self, and desire rather to partake of others sufficiency, then to publish thine own; in meaner company thou mayest be admired more, but in this thou shalt profit more; it is better to learn wisdom from those that are wise, then to be thought wise by those that are ignorant; be studious rather of being able, then of being so accounted: not to pick up thy knowledge, especially thy opinions, from other mens discourse, but with pains and industry rather to search out the knowledge of truth thy self, then lazily to take it from others.

In

In Religion examine, but not broach opinions; ever incline to Antiquity, and suspect novelty: in middle things ever submit to the authority thou livest under, and let the Churches opinion be thine.

Measure not equity and right by friends and profit, nor do wrong, either to get or to do a curtesie, not upbraid others with the kindneses thou doest for them, nor forget the kindneses which others do for thee; be sparing of receiving a curtesie where it is an ingagement, and of doing one where it is dishonorable.

Be not wilfull, nor wavering, nor change but upon good reason, not obstinate against reason; not believe every report, nor to report every thing thou believest; not grant ev'ry thing which thou canst not answer, but suspect rather thine own insufficiency that cannot defend it, then cry down the matter as not to be defended.

Be sparing of thy commendations, especially of thy self; commend no man undeservedly, that is flattery; nor thy self, though never so deserving, it is vain-glory.

Do not admire or applaud what thou understandest not: do not seem to understand where thou dost not; it is better to acknowledge thy ignorance and learn, then falsely to professe learning, and be still ignorant.

Desire rather to do well, then to hear well; if thou canst preserve to thy self a good report, but be ambitious only of a good conscience: do not measure thy self by other mens reports, nor measure other men by thy self: ask thine own heart, and not their tongues what thou art.

Labour to reform thy self first, let other mens sins rather be the subj<sup>ct</sup> of thy grief, then of thy discourse; to speak of other mens sins, as that thou detract not from the person: and so excuse or mitigate the slip of any person, as that thou seem not to countenance the sin.

Do not think thou art good enough, so long as thou art not known to be otherwise: and never think thy life so good, as not to need mending.

Say nothing but what thou meanest, and promise nothing but what thou art able:  
not

not to intend what thou speakest, is to give thy heart the lye with thy tongue; not to perform what thou promisest, is to give thy tongue the lye with thy actions.

Do not greedily find fault in any, nor reproachfully publish it: but rather by a hidden and oblique way to insinuate his error to him, then detraſtingly to blaze it; seek not the advancement of thine own wit by another mans folly, not always comply with the fortune, and censure him that is down, not ever judge of things by the event, nor condemn that as unadvisedly undertaken which succeeds ill.

Put not off devotion, and the duties of Religion with want of leisure: nor the needy and duties of charity with want of ability; in both, though never so straitened, thou mayest do somewhat, though the lesse: a sigh or a groan in the one, and a cup of cold water in the other, thou canst not be without.

When thou promisest, think thou mayest be taken at thy word; be nothing in a complement which thou darest not stand to in earnest; as there is less sin, so there is less wrong in denying, then in not performing



ing; to deny is at most but a discourtesie, not to perform is an injury; for if thou deniest, he may seek to others, if thou deceivest, he fails of all; it is lawfull for thee not to promise, it is not lawfull for thee to break promise.

Observe what is good in any man, and learn it; what is evill, and eschew it; if any thing good in thy self, to be thankfull for it, or evill, if evil of punishment to bear it, if evil of sin, to repent of it; not deride any mans imperfections, but thank God, that they are not thine; not to scorn any friend for an error, but be sorry that he is wrong, and be so much his friend, as to endeavour to set him right.

For a servant ever to speak well of his Master; if ill, to speak the best; if ill to him, to impure it to his ill-deserving, is a duty, yet a commendation; to think obedience a vertue, not servitude, and that it is not the least Mastery, so far to command ones self, as to be contented to submit to the commands of others.

Do curtesies for others as gifts, not looking for requital; receive curtesie of others,  
as



as loans, and meaning to repay; what favours thou dost for others to forget them; if thou receivest any, ever to remember them, not to requite the injuries of an enemy with the like, nor the good turns of a friend only with the like.

Speak not censoriously of thy betters, not scornfully of thy inferiours, not vain-gloriously of thy self, not to boast of thy self that which thou never didst, nor to assume to thy self the praise of that learning and wit which is not thine own, not slightly and undervaluingly to speak of other mens vertues, and not at all of their vices; not to think superciliousnesse majesty, or a grave reservednesse wisdom, as if thou wouldst be therefore thought wise, because thou sayest little; not be a riddle, which is rather to puzzle curiosity, than to benefit society, which man was made for, and therefore be such rather as men may make use of thee, then be troubled to know thee.

Be covetous of nothing, but of doing good, and be prodigall of nothing but good counsell, be slow in believing ill of any, but slower in speaking of it.

In

In place of Judicature look not whose cause comes before thee, but what : and judge even thy brother, not as a brother, but a Judge; not measure the sentence by the relation; not sell judgment, nor do a profitable wrong; it will never repent thee that thou art the poorer for doing right.

Be mild to all, but know when to be severe: there is an unreasonable meekness, I know not which is worse, to be angry unjustly, or not to be justly angry: if by the first thou mayest wrong an innocent person, by the other thou makest a guilty; sometime to be silent at, is to encourage a fault: it may be a due chiding would reform that offence which takes heart with sufferance.

Affirm not any thing out of humor, or because thou hast affirmed it; it is a greater disparagement to stand in a lye, then to recant an error; to erre is but a weakness, and the case of all; to acknowledge an error is a vertue, and the praise but of a few; but to maintain an error is a sin, and it is a greater offence to justifie a sin, then to fall into it.

Love, but not be fond of the body; to love, it is a duty, to be fond of it is a sin;  
†††

let thy fare be such, as may neither impair the health of it, nor the devotion; thy apparell neat, nor chargeable, nor mimi- cally in, nor ridiculously out of fashion; such as may agree with thy estate, thy years, thy profession; not at all to invent and slowly to take up a fashion, and that rather because thou wouldest not be singular, then because thou likest it, and as may shew thee willing to be constant, but not obstinate.

Let thy recreations be short and divert- ing, such as may rather fit thee for busi- ness, then to rob thee of time; long and tedious sports do rather take away the sto- mack to serious things, then whet it; he that makes recreation a business, will think business a toil.

Submit to every fortune, and like it, not place felicity in wealth and greatness: to be without, and yet not to want these; or to want, and yet not desire them; to be able to manage a great estate, and to bear a mean; to like G o d s will, even when it crosseth thine; cheerfully to passe over crosses; yet to take notice of them; to be patient, but not without sense; to be sorrowfull, but not without hope; not to grow

grow great by corruption, nor to grow proud with greatness, nor to grow strange to others in a high estate, or to think God so to thee, or you so to him in a mean; nor to ebb and flow with thy condition, and be either supercilious, or dejected to take the changes of this world without any great change of thy self: he that is contented ever with what he is, makes himself happy without a fortune.

Think of death as a thing certain, ( it may be ) at hand, that Physicians die, that Kings in this are Subjects: some like crude fruit are pluckt off by casualty: others like over-ripe, drop off with age: old and young, there are graves of all sizes; to endeavour therefore rather to procure eternall life, then to prolong this, and use means rather to sweeten death, then to defer it.

Learn not to think of the things of this world as things of continuance, and to use the things of this world, not as an owner, but a Steward: so thou wilt be neither loth to leave them, nor afraid to account for them.

Do curtesies to thy friend, not with hope



hope to receive greater, and receive curtesies of thy friend, as if thou hadst done none; think of requiting the good which thou receivest, though thou deservest it, expect no requitall of that good which thou doest, though undeserved, least failing of what thou expectest, thou repent of what thou hast done, and so losest the praise of thy goodnesse, by looking after the reward of it.

Commend no man to his face, and censure no man behind his back; if thou knowest any good thing of him, tell it others, if any ill or vice, tell it himself, so by telling others of his good parts, thou wilt procure for him a good opinion; and by telling him, and admonishing him of his faults, thou wilt make him deserve that good opinion.

Abstain not only from ill, but from the appearance of it, lest thou hear ill undeservedly, or do ill unawares.

Let thy discourse be neither light nor unseasonable, such as may call either thy goodness in question, or thy judgment: if thou canst not speak well, say nothing; so if  
others



others be not bettered by thy silence; yet they shall not be made worse by thy discourse.

Think meanly of thine own sufficiency, though others think not so; look much upon thy defects, and little upon thy good parts; and think that thou art short, not only of what thou oughtest, but of others: that that which thou knowest, is nothing to that of which thou art ignorant; and therefore to labor rather truly to know thy self, then to make those small parts superficially known to others.

Scorn not to be better'd by the good example of others, and be carefull not to make others worse with thine; do nothing in which thou wouldst not be imitated; and imitate nothing which thou knowest is not fit to be done; it is a fault to do what thou shouldst not, it is none to learn what thou shouldst do of any.

Think in the morning what thou hast to do this day, and at night what thou hast done; and do nothing upon which thou may'st not boldly ask Gods blessing; nor (as neer as thou canst) nothing for which thou shalt need not ask his pardon: let thy  
first

first care be not to do ill; thy next care to repent of it; account often with thy self, thy last account will be the lesse; be not afraid to look upon thy score, but be afraid to increase it, to despair because thou art finfull, is to be worse, because thou hast been so bad.

Be thy life like his that must  
Account, and hath it but in trust;  
Let the actions of thy youth,  
Answer not the times, but truth:  
Let thy words be modest, few,  
Thy opinions firm, not new:  
Thy mirth plausible, not vain,  
Not abusive, nor prophane,  
Live not only to the eye,  
Sin is sin, though none be by;  
Witnesses do only prove,  
Not make guilty; and true love  
Of vertue, more esteems in ought  
So to be, then to be thought;  
'Tis weakness to eschew the scar,  
Not the ulcer, and prefer  
Esteem to truth, deeds must be  
Such as God approves, not we:  
Be in private what you seem  
In publike view; and not deem  
All things lawfull, that are bid,  
Not what's seen, but what's forbid,  
————— is unjust;  
And only what we may we must.

Be

Be not wicked with advantage, nor be drawn to do a gainfull sin; not think that godly which is gainfull, but think that gain enough which is with godlinesse; he that makes his commodity the measure of his actions for a morsell of bread, that man will transgresse.

Ever learn to be contented with what thou hast, inasmuch as there is nothing which by the appointment of God doth not happen unto thee; and to dislike what God doth, is to do what God dislikes, and make that a sin which was before but a punishment, and (as it might have been used) a blessing; to find fault with God, is to make a fault in our selves; that which God doth may be harsh, it cannot be unjust, or if that state which thou hast be bad, yet that which thou hopest for is better.

Think not well of thy self, though others think so; yet to give no occasion to any to think otherwise, and give the glory of both to God, both of thy good parts, and their good opinion.

Every morning take leave of the things of this world, as thinking thou mayest part  
with

with them before night ; and every night to examine the imployment of that day, as thinking thou mayest account for it before morning: he that is ever providing for his going, will less increase his account by tarrying: we do not commend his providence that hath his furniture to buy when he should take horse.

Make not a neighbours fault greater to men then it is, nor thine own less to God; to excuse thine own sin, is to double it: detractingly to aggravate anothers fault, is to make it thine own.

Busie not thy self in searching into other mens lives, the errors of thine own are more then thou canst answer for: it more concerns thee to mend one fault in thy self, then to find out a thousand in others.

Be careful not to fall into sin, being fallen, not to lye in it; being surprized, not to stand in it; confession is some part of satisfaction; by denying a little sin, thou makest it great; by truly confessing a great sin to God, thou makest it none.



If thou hast lived long, think thou hast the longer account, think thou hast had the longer time to provide for thy account, and therefore hast the greater sin, if unprovided: where God forbears a great while, he expects a greater increase: as where men give long day, they expect larger payment.

Perform not the things of Religion, either out of vain-glory, or custom since the goodness of these is not measured by what is done, but by what mind we do it with: *Curst be he that doth the work of the Lord negligently*: there is that curse upon negligent doing, which upon unwilling leaving of it undone is not: there is little difference between not doing what thou shouldest, and not doing it as thou shouldest: to do thy duty for shew only, or in shew only, is to do thy duty, and be still undutifull: if that which thou doest be right, if the mind with which thou doest it be not so, all is wrong, and thou forfeitest the acceptance of what was good by the ill performance.

Two things do not trouble thy self to know, other mens faults, nor other mens estates: the estate of thine own soul, and  
the



the amendment of thine own faul's, let that be thy study; not think a y sin lesse because it is hid: remember that to him that shall judge thee it is open, and that in the last day God will not measure his judgment by ours, the day of Judgment will condemn many a man whom we have quitted.

Do not practise Religion in shew only, yet shew it in thy practise; think no sin little, nor no good which thou dost great, it is from the acceptance of God that it is good at all; hope for, but not challenge a reward of thy well-doing yet not for it self, but for what Christ hath done: measure thy self not by what others are, but by what thou oughtest to be; remember thy sins with grief, and thy goodnesse; the one, for that thou hast been so bad, the other, that thou canst be no better; and though thou canst not attain to perfection on earth, yet aim at it.

Labour not only to know what thou shouldst be, (that most men do) but to be so; nor at all to know what other men are, thou shalt not answer for it; be carefull if thou canst, to make others better by thy good counsell, or at least, not  
to

to make them worse by thy example.

Be ever contented with thy present estate, but if thou canst, better it ; do not corruptly thrust thy self into any place, and bring in, do nothing that may thrust thee out, make the execution of thy office, a discharge of thy conscience, not an improvement of thy estate, and desire any place rather to do good, then to grow rich; give no bribes to procure an unjust thing, nor take none to do one, and if thou art in the place of Judicature, remember thy office is to give sentence, but not sell it.

Do not make any sin lesse by custome, for as men do at first lesse like sin, so with continuance they do lesse feel it ; as those that are accustomed to carry burthens, are lesse sensible of the weight : and if thou doest now the same things with more ease, do not think that the sin is more light, but that thou art more hardned, and thy case is so much more desperate, by how much want of sense is neerer to death, then pain: feeling is an argument of life, thou art a dead member if thou hast lost thy feeling ; but here's the misery, that thou hast lost thy feeling in regard of sin, but not of punishment.

Fix

Fix thy desires upon such things as may not shame thee in the obtaining; and compasse thy desires by such means as may not shame thee to own, though that which thou seekest for be good, yet while the way by which thou seekest for it is evill, thou shamest the end by the way, and shamest thy self in the end.

Think no sin little, and make it not great by iteration; what is a mountain of earth but an accumulation of many little dusts? What is a flood, but a concurrence of many little drops? A little prick being neglected, may fester to a Gangrene; by how much that in which thou sinnest is lesse, by so much thy sin is the greater, that would it dishonor God for so little a thing.

Think of death as a thing thou must meet with, and of thy life, as a thing thou must part with, and not to love too well that life that keeps thee from a better; nor at all to fear that death that leads thee to a better life; this life is a journey, and the world an uneasie horse, that with much jolting, and some falls, brings you to your home: and why art thou unwilling to alight? love rather that passage that leads to eternall happinesse, then that life which keeps thee

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thee from it, and not without continuall misery.

Study rather to make thy self fit for any imployment and place, then to think thy self so, and be preferred by thy desert, not by purchase; slip no lawfull means to do thy self good, and use no unlawfull; he which groweth great by buying, doth not likely continue that greatnesse by selling.

Measure thy wealth by thy mind, not by thy estate; a contented mind is ever rich: but measure thy expence by thy estate, not by thy mind, not what thou wouldst do, but what thou art able to do: think not frugality a disparagement, nor out-run thy self to keep pace with others; this is to procure that which thou fearest; and lest thou shouldest be thought meane, to become so: many times a slow pace performes that journey, whilst gallopping tires by the way.

Let thy thoughts be such to thy selfe, as thou art not ashamed to have God know them; and thy words such to God, as thou art not afraid to have men hear them; and let thy whole life be such toward God and man, as that thou neither dishonor God by  
thy



thy ill life, nor draw others to the same dishonor of him by thy ill example.

Pleasure not thy self by wronging others, nor (with the unjust Steward) make thee friends with other mens moneys, lest whilst thou wouldst buy other friends, thou sell God; come to promotion if thou canst, by friends, not by money; if thou deservest it not, thou wrongest others; if thou dost deserve it, thou wrongest thy self.

The goodnesse of the mind is witnessed in the outward actions; the goodnesse of the outward actions is determined by the intention and mind; inward goodnesse without outward shews of it, is like a tree without fruit, uselesse; and outward shews of goodnesse without inward sincerity, are like a tree without heart, livelesse; that thou art good inwardly in thine heart is thine own comfort; that thou dost outwardly professe this goodnesse in thy life is others benefit: thou thy self art not the better for that goodnesse which thou dost not make shew of: others are not the better for that goodnesse of which thou makest no shew; so inward sincerity is required in respect of God, outward profession only in respect of men; by the first, thou art a true Christian: by the  
B 2 other

other it doth appear that thou art so.

Neither underatke much, nor talk much, and that to the purpose: deliver thy mind rather in profitable language, then curious: by this, happily, thou wilt gain more applause, but by the other thou wilt do more good, and it is a greater vertue to do well, then to hear well.

Do nothing which thou disallowest; disallow thy self some things which thou mayest do, but nothing which thou oughtest to do; give no liberty to thy self in unlawfull things; use not the utmost of that liberty which is given thee in other things: and so use thy liberty in what thou art permitted, as that they may not hinder thee in the things thou art commanded.

Promise nothing which may prejudice thee in the performance; perform what thou hast promised, though to thy prejudice: think thy self bound by thy word, though without oath or witness: if thou art not well able to perform, consider thou wert able not to promise; a good man measures his promises by his ability; but he measures his performance by his promise.

Account

Account it the greatest knowledge truly to know thy self, and the greatest conquest to subdue thy self, nor give way to thine own lusts, nor boast of thine own parts; to do nothing that is ill, nor vain-gloriously to tell of what thou dost well, in all things to approve thy self a good man and a Christian; but not boast of it.

Place not Religion in talk only, it is an easier matter to give counsell, then to follow it: sometimes we have known men to fall into those sins from which they have with great pains converted others: but Christianity (as we say of Charity) begins at home; it was Christ's to S. Peter, *Art thou converted? strengthen the brethren*, but first be converted himself, he may happily save others, that is not saved himself, yet he will sooner save another that goes in the way of salvation himself; good Doctrine is weakned much with ill life; he that will do good upon others, must first be good himself.

Speak nothing which thou wouldst wish to recall; and do nothing which thou shalt need to repent: condemn nothing in a humor, nor maintain nothing

out of faction: never defend a false cause, either to revenge a wrong, or to do a pleasure.

Think only the present time thine, for that which is past is none of thine: and that which is to come, it is a question whether ever it shall be thine: so the certain time of thy life is very little, and the account which thou shalt certainly give of this life very great, and thy account is made greater by tarrying, but thy life lesse; so that to put off the finishing of this account till a farther time, is to make thy self a greater account, and have lesse time to do it in: nay, thou shalt answer for the neglect of that time wherein it might have been done, and it may be denied another time to do it.

Measure not goodnesse by good words only, a Parrat may be taught to speak well: good words cost us nothing, and men are for that Religion that is cheapest: it is an easie matter to speak like a Christian, Satan himself can talk Scripture: Charity consists not barely in knowing, or discoursing of what is good, but in practising what we do know; in Religion not to do as thou sayest, is to unsay thy Religion in thy deeds.

Ever



Ever expect death, though not wish for it; let thy last hour find thee rather willing to go, then contented to tarry: put not off amendment till another day, thou art not sure to see an end of this: provide that thy death-bed may rather find thee fitted for God, then fit thee; and so order thy estate, and thy soul in thy health, that when death comes thou may'st have nothing to do, but to die.

In point of reformation, first pluck out thine own mote, spend not thy time in exhorting others to the keeping of the Commandements, and break them thy self: measure not thy goodnesse by others want of it, nor measure thy want of goodnesse by others store of it: God doth not so: though thou art not so good as the best, yet while thou indeavour'st to be so, thou art good enough; God who works in us both to will and to do, doth in some case accept the will for the deed.

Reckon nothing which thou hast thine own; nor nothing which thou doest, at thine own disposing; and use all, not as a master, but a servant, remembring thou must one day answer for them to their Master.

Do not murmur at thy condition, if mean; nor measure Gods blessings by thy wants, but by thy deserts; if God be better to others, then he is to thee, yet while he is better to thee then thou deservest, he is good enough.

In Christianity not think to attaine the end without the means; and if the same means do not in all produce the same effect, not to impute it to any alteration or deficiency in the means, but in the subject; the means is the same, the parties are not, all men are not alike hardned in sin, therefore all are not alike hard, or easie to be converted: sins are compared to diseases, all diseases are not mortall, some humours spend themselves, others are not recovered, but with expence and danger; and the same sicknesse is not removed with the same ease in all bodies, because there is not in all the same temper: that Physick doth but stir the humour in some bodies, which in others would utterly expell it; it is with the sicknesse of the soul, as of the body, all sins are not equall: all men are not equally sinfull, either the sins may be lesse, or of lesse continuance; for custome, as it begets a greater liking of sin,  
so

so it leaves a deeper root; continuation of things makes them partly naturall; therefore we call custome another nature; settled impieties, like settled humers, do not easily stir; though the means are the same, yet while the subject is not, it is no wonder that the effects are not; there must be the same disposition of the matter, as well as of the agent; it is not enough that the word be the same, if the hearers be not; as the same Physick doth not work, or cure alike, nor the same seed thrive alike in all grounds, so neither doth the same word save alike, or prevail alike with all: *Sodom* would have repented with those meanes which *Corazin* did not; in thine impenitency therefore not to accuse God, or the means, but thine own self; in thy conversion, not to thank thine own selfe, or the means, but God, and the means under God.

Remember that as there is one death which thou must prepare to meet, so there is another death which thou must study to avoid, the death of the soul: the naturall death consists in the dissolution of the soul from the body, the spirituall death, in the dissolution of the soul

from God: and one day, of soul and body from God, which is the second death:

Now as we say of the naturall body, that the way to be young long is to be old betimes, so the way to live not long, but ever, is to die betimes: if thou die but once while thou livest, the death of sin, thou shalt live eternally after thou art dead.

Love nothing in this world too well, no not thy self: think of the pleasures of this world, either as sins, or occasions of it, and the other more necessary things of it: though they have thy presence, let them not have thy heart, and use them rather because thou wantest them, then because thou likest them: and so provide, that thy death may be the beginning of thy happinesse, not the end of it.

*Ever suspect, ever fear  
For to be too happy here:  
Lest in heaven thou have lesse,  
(If any) for this happinesse:  
Seldome any have I known  
To have heavens more then one:  
All the pleasures of this life  
They are usefull, but a knife.  
I may warm me by their fire,  
But take heed of coming nigher.*

*Yet*



Yet in this is danger still,  
He that warmes, is after chill:  
Ob J E H O V A H, but with thee,  
There is true felicity.

All this sublunary treasure  
Yeelds but counterfeit of pleasure:  
Silken cares, Kings of clouts,  
Full of torments, fears, and doubts,  
Trifles, dangers, baited hooks,  
Shadows, only shape and looks;  
Of what we call worse then naughts,  
Snares, temptations, if not faults,  
Whether it be birth, or place,  
Beauty, and the pride of face,  
Honor, wealth, or higher yet,  
That they call a favourite,  
Like a shadow on the Sun,  
Have their being, and are done:  
From anothers like or frown,  
So they rise, and so go down:  
They are got, and kept with fears,  
And are parted with, with tears,  
And accounted for with horror,  
And then Dives is the poorer:  
When that finall day shall come,  
(A dreadfull day indeed to some)  
And we answer for their use,  
Then to want them we would choose;  
So then, much of these to ask,  
Is to beg thy self a task.

A beggery, for thus to be  
 Is the greatest poverty:  
 All thou hast is on the score,  
 What is that but to be poor?  
 Add to this, it doth not last,  
 And happinesse is torment pass't.  
 It may be present, so thy boast  
 Is but may be, at the most:  
 In heaven only is there blisse,  
 That ever shall be, ever is:  
 Worldly laughter is not mirth,  
 Born and buried in the birth:  
 Where, O God, there wants thy grace,  
 Mirth is only in the face:  
 O God, thou art, only thou,  
 To morrow, yesterday, and now;  
 To thee my self, my time I give,  
 All that I have, all that I live.

Deliberately to move to any businesse is  
 proper to man; headily to be carried by  
 desire, is common to beasts; in civill a-  
 ctions be led by reason, not thy appetite;  
 in divine actions by Religion, and do no-  
 thing that may forfeit either thy reason or  
 thy honesty; measure the goodnesse of  
 things by their lawfulnessse, not by their  
 profit; nor be drawn to do ill for advan-  
 tage, nor intend thy particular good with  
 the forfeiture of the generall.

In

In Religion publish nothing which thou dar'st not stand to, nor libell against the truth; if thou think it is not the truth, why dost thou publish it? if thou thinkest it is the truth, why art thou ashamed of it? such are between two rocks, either of which splits them, for either they sin in publishing that which is a lye; or else having published it, they sin in being aham'd, or afraid to stand to it, which they think is the truth: true gold flies not the Touchstone, a good mans actions are such as he fears not to be discovered; it is a sign their works are ill, when they dare not own them; *Oderunt lucem*, is our Saviours note of such; if it be the truth, they ought not only (in some case) to own it, but to die in it; if it be a lye they ought not to live in it, much lesse to give it life; every lye is a sin; but to print a lye, is to justifie a sin, and in Religion to print a lye for truth, is to father a lye upon God; a good man will publish nothing in Gods name, to which he dares not set his own.

Measure not thy self by what men say of thee, they may mistake thee; it is their sin, not thine if others slander thee; to be ill spoken of, and undeservedly, is neither thy fault, nor alone thy case; Christ  
him-

himself was thought a wine-bibber, and Saint Paul mad: if ill tongues could make men ill, good men were in ill taking; never regard what any can say against thee, but thine own conscience: though all the world condemn thee, while God and thy self do not, thou art innocent enough: the wickedness of ill tongues doth but dirt themselves, the mire that is cast upon thee is not thine, care not to have ill men speak well of thee, it may be if thou wert worse, thou wouldst hear better; *Parcit cognatis, maculis similis fera*: the diuel doth not accuse his own, if thou wer't one of them, they would speak more favourably: be carefull to be cleane to God, what ever thou art to the world, and be slow in soiling and blacking others; if they are not so cleane as thou couldst wish, their foulness be to themselves, let them be never the fouler for thy mouth; they that are forward in censuring and accusing others, are usually such themselves.

To all thy promises, need no other bond for thy word, nor no other witness but God: be carefull never to promise any thing of which thou shalt wish to be forgiven the performance; nor plead either want of ability or testimony; an honest  
man



man doth not promise more then he means,  
nor a wise man more then he is able.

Be not a servant to those things which  
thou shouldst command, thy money, thy  
body, and thy appetite, or thy sensitive part:  
but use thy estate, to serve thy body, and  
thy occasions, and thy body to be subser-  
vient to thy soul, and thy soule to serve  
God: Thus while either of these serve in  
their proper office, God is serv'd in all: if  
thou art commanded by the first of these,  
thou art neither thine own Master, nor fit  
to be Gods servant.

Resolve nothing but upon good ground,  
not alter thy resolution but upon good rea-  
son; not inconstantly to waver, nor obsti-  
nately to persevere in things: to hear o-  
thers judgements besides thine own, and  
if right, to submit to them: not to think  
it a disparagement, that there are wiser  
then thy self: to think it a fault rather to  
stand in an error, then to fall into one;  
not choose to defend a lye, rather then de-  
scend to yeeld to others in that which is  
the truth: to maintain an opinion because  
it is thine, not because it is true, is to main-  
tain thy selfe, not the truth, and to prefer  
thy self, not the truth.

So

So far intend thy profit, as that thou still subject it to thy Religion; not make thy commodity the stern of thy conscience; he was not the best Disciple that had the bag, so procure, or continue to thy self a place upon earth, as that thou lose not thy place in heaven.

Learn not to examine thy selfe by what thou art not, as the Pharisee, not like other men; and while some others are worse, to think thou art well enough: we measure crooked things by that which is strait, not by that which is more crooked; the rule of goodnesse is Gods Word, not other mens deeds; not to measure the straitnesse of thy life by the crookednesse of anothers; he that measures his beauty by anothers deformity, may still be unhandsome enough: if a drunkard shall measure himself by some debauchednesse, he will seem a sober man: in the day of Judgment, God will not examine thee by what others were, but by what thou wert commanded to be.

Plead not for licentiousnesse of life, under liberty of conscience, as if Christian liberty consisted in doing what they list: or that Christ hath so freed thee from the yoke.

yoke of the Law, as that thou art not still subject to the Commandements: not think that Christ was therefore obedient unto the death, that thou shouldest be tyed to no obedience of any thing during thy life: that the merits of our Redeemer hath obtain'd, nor that the Commandements of God should not still be observed, but that the not sufficient observing of them should not be imputed.

**Make** not other mens sins thine by imitating them: nor thine other mens, by reaching of them, do nothing in which thou wouldest not be followed: follow nothing of which thou canst not well justifie the doing.

**Affect** not much businesse, especially of other mens; yet to hate idlenesse: to use recreations, but not dwell in them, to affect rather what is needfull then curious, not to over-do: and in all these things to suffice nature, not humour it.

**Be** slow in choosing a friend, but slower in changing him when thou hast chosen: be curteous to all, but inward only with a few; thou mayest use that freedom to a friend, which thou wilt not to every

every acquaintance ; thy acquaintance is but thy neighbour , but thy friend is thy self.

Scorn no man for his meannesse , and humour no man for his wealth: do nothing to please any, whereby thou shalt displease God ; never be drunk to please the company, or think it uncivility to part sober, or cease to be a good Christian , that thou mayest be thought a good companion.

Be displeased with nothing which God doth, and as neer as thou canst, do nothing wherewith God is displeased ; do all thou doest as in Gods presence , and speak all in his audience: and let neither thy words nor actions be such, as to which thou may'st willingly desire Gods absence, or not desire his assistance.

It is the goodnesse of God to us , that is the cause of the love of God to us ; and it is the goodnesse of God to us , that is the cause of the love of God in us ; confesse that the good which thou receivest is not for thine own sake , nor the good which thou doest is not by thine own power ; it is the mercy of God that moves him to do  
for



for us: that inables us to do that which pleaseth him.

Account that good, which is lawfull, not which is profitable; and indeavour rather to serve God, then thine own turn in all: make these two the rule of thy self, justice, and godlineffe, and thou shalt fulfill the duties of both Tables, God and thy neighbour.

Not repiningly to complain of the sufferings of this life, since it is partly in thy power to make them blessings, and if to make them blessings be in thine own power, then that they are otherwise it is thine own fault: God intends amendment in it; if it do not amend thee, thou makest it a punishment, not be.

Labor to see thy own mortality in other mens deaths, and thy own frailty in other mens sins: and since thou must shortly die, be afraid to sin, and so order thy sins, as thou may'st not be afraid to die, that thy sins do not bring thee to a worse death, and that this death may lead thee to a better life.

Do what thou art commanded, not  
what

what others do ; make no mans example a rule, not the best mans, all may erre , and he that in all things follows him that may erre, will be sure in some things to fall into error.

Call to mind often what thou hast done, and then compare with it what thou hast suffered, and what thou hast received ; and when thou shalt find, that thou hast received more good then thou hast done ; and hast done more evill then thou hast suffered ; fear that there is lesse good behind for thee, and more evill ; and therefore betake thee to repentance and a new life, and by that thou mayest prevent the evill which thou hast deserved to suffer, and procure to thy self, though not deserved, a reward of that good which thou hast done.

Let it not trouble thee that some others have liv'd longer then thy self, not the length of thy life, but the goodnesse is the measure of thy happinesse, if thou hast lived well, thou hast lived long enough: if thou hast not lived well, thou hast lived too long.

Never think it too soon to repent, thou  
doest

doest not know how soon thou mayest die,  
and after death it is too late; he that puts  
off his amendment with hope of living,  
loseth eternall life in presumption of this.

Intend rather the effecting of a publike good, then a particular: for by intending only thy particular good, thou mayest do wrong to the publike, whereas thou canst not effect a publike good without thine own good in particular: for what ever is beneficiall to the whole, cannot be prejudiciall to the parts: so then thou being a member of the whole in performing a generall good, even by that thou art so far good to thine owne particular, as thou hast an interest in the generall: whereas by seeking thy private good with the neglect of the publike, thou dost both decline from the common nature of things, and from the nature of goodnesse, which is by so much the more good, by how much it is good to more, and doest rather that which is good to thee, then what is truly good in it self: this is to make thine own self and thy advantage the rule of goodnesse, that shouldst make goodnesse the rule of thy self and thy actions.

Think

Think that in death thou dost not lose a life, but exchange one; death is but a change, and therefore not to feare a change, that art every day so acquainted with changes; every change is a kind of death, inasmuch as that which it changeth from, doth die to what it was: if the beasts and creatures themselves did not change from what they are, how should we be fed? Nay, if their skins and cloathing did not change from its naturall use to them, how could it be usefull to us? if the Sun it selfe did not change his place; if the year, and the parts of the year did not change; how should we either have life or necessities? thou then that dost thus subsist by changes, why dost thou fear a change? especially considering that other things being ever altering in themselves, do yet ever continue alterable; whereas we changing but once, and for the better, shall ever after remaine immutable; so that to be loth to change, is to contradict what thou dost; to fear a change, and yet love a life, that is full of changes.

If God hath made thee handsome, let not that make thee proud: beauty is an ornament, do not thou make it a snare; why shouldest thou have cause to wish that  
thou



thou hadst been ill-favour'd? shew nothing naked of thy self to others, but thy face, and that only that thou mayest be known, not seen: be curteous to all, but not familiar: stay not to hear thy handsonnes prais'd, much lesse to praise it; think no time so ill spent about thy self, as in dressing, nor no money as in fashions, yet in neither be ridiculous, allow for both: acknowledge no beauty in thy self, but of the mind, nor strive for none; if God have made thee beautifull in others eyes, let it be thy care to make thy self so in his: beauty without grace is the greatest deformity.

In Gods house and businesse forget thine own: be there as a member of the Church, not of the Common-wealth; empty thy self of this world, thou art conversant in the next: let all thy senses have no other object but God; let thy ears be open, but thy eys shut; if anothers beauty draw thy eys from God, that beauty is become thy deformity, and hath turned Gods eys from thee.

Love no woman, but a wife, and use no familiarity with her, but in publike; thou knowest not whether it may grow, many have thought no hurt in the beginning of  
those

those things that after have proceeded to impiety; and in all thy behaviour, examine not what thou doest, but with what mind thou doest it, els that which happily in it self was indifferent, is to thee unlawfull, to a good mind all company is safe, and all familiarity is harmlesse.

*'Tis the mind that makes a fault,  
 Else such things would not be naught:  
 He that can (and is no lier)  
 Sport and talk without a fire,  
 Can be courteous, can be kind,  
 And not kindle in his mind:  
 And can touch a womans skin  
 As his own, not stir within:  
 Doth salute without delight,  
 And more would not, if he might.  
 Nor scarce that; whom thus to bill  
 Manners teacheth, not his will:  
 Nor with hand, nor lip, nor eye,  
 Doth commit adultery:  
 But see and salute each other  
 Woman, as he doth his mother:  
 As the Nurses harmlesse kiss  
 To her child is, such is his,  
 Without pleasure, without tast,  
 With a mind, a thought as chaste  
 As Turtle: till thy mind be such,  
 Do not look, nor sport, nor touch,*

Or

Or at least, till this thou can,  
Sport and talk; and play with man;  
Not with woman, for if fair,  
Thou wilt find, or make a snare:  
Nay, although thy mind be such,  
Do not toy, nor sport, nor touch:  
For although thy thoughts be good,  
Yet thoughts are not understood  
But by actions, so therein  
May be scandall, if not sin:  
Who exactnesse will fulfill,  
Must forbear things seeming ill,  
Not that are, but might have been,  
Or that may be construed sin:  
Men judge thee ill or innocent,  
By what is seen, not what is meant:  
Then untill all minds be such,  
Think a look, a smile too much.

Love thy neighbor as thy self in the kind unfainedly, but love thy friend as thy selfe in the degree : do as much as thou canst, but love more then thou canst do : he that doth but little for his friend, because his ability is so, loves more then he which doth much, but lesse then he is able.

Revenge no injury, though thou canst:  
and requite every curtesie if thou canst, yet  
shew that thou art willing to requite a cur-  
tesie

tesie where thou art not able ; and shew that thou art able to revenge a wrong (if thou canst ) though thou art not willing ; so by shewing that thou couldst revenge this, thou wilt happily prevent another, and by not revenging it, thou wilt prove thy self better then thou shewest ; for to revenge a wrong done, is to do a wrong to God : so thou wilt be guilty of doing that which thou complainest of, and therefore unjustly complainest of that which thou thy self doest.

Let thy conceit of thy selfe be low , but thy desires high , even as high as heaven : think thy selfe not worthy of the least good, yet by the grace of God capable of the greatest : think often upon Christs death, it will sweeten thine ; and account it his, he accounts it so ; he died not for himselfe, but for thee ; and if thou live not to thy selfe , but to him , then he lives not for himselfe neither , but for thee , to make thee partaker of eternall life , which already thou hast in the certainty , though not in the fruition , and believest all this and more, very humbly , but very confidently.

That thou mayest avoid sin , avoid the occasion of it ; as he that complains of heat



heat removes further from the fire: omit no opportunity of doing good, and do no evil, though thou hast opportunity: it is a greater commendation of thy goodness, that thou might'st and would'st not.

Meditate often upon thy death, thou wilt like it the better; and often upon the next life, thou wilt like this the worse: think of this world as a thing in trust, and provide to discharge it; account nothing thine owne, but as being shortly to give an account of it to the right owner.

Be not angry without cause; be merry without offence; admit a seasonable anger; and shun an unseasonable jest: be moderate in both: do not forget thy self in thy anger, nor thy friend in thy mirth: by the one thou wilt be burthensome to thy selfe, by the other to the company.

Love the body, but subordinate to the soule; the Tenant is more noble then the house: the most beautifull body is but a body of earth; and the jewells which adorne it are but stones in the earth: and the gold and silver which it prides in, are veins in this earth, the clothes which thou wearest, were the clothing of some beast,

beast, or the labour of some worm, or at the best, of a man like to thy self; think then with what vile things thou art made fine, which yet do but make thee so in the esteem of others, not truly so in thy selfe; and do but hide those parts which thou art ashamed to shew, not adorn that inner part which doth truly shew thee; therefore to be so much a Christian to prefer that part which thou hast common with Christ in respect of his humane nature, thy reasonable soule, or so much a man, not to prefer that part which thou hast common with the beast, an earthly body.

If thou art a Master, let thy family be awed rather by thy example, then thy word; be angry for small faults, it will prevent greater; commend and encourage those that do well, they will do better; commendations of former goodnesse is a provocation to more.

Think upon this life as a current, ever running, do not hope to live long, but be assur'd not to live still, and account it thy comfort that thou shalt one day die, to wish thy self ever upon earth, is to wish thy self out of heaven.

Be

Be imployed only in such wayes as thou wouldst not blush to be met in; *Thamar* goes disguis'd, when to play the harlot, tell nothing of another which thou wouldst not have told him, believe nothing of another which thou mayest not tell; do not construe seriously what is spoken, but in jest, and forbear those jests, which may be construed to earnest; heare no ill of a friend, but reply, and speak no ill, though of an enemy.

In thy house let thy entertainment be free, not costly; bid thy friends welcome to thy ability, not beyond it: never make one meal so, as thou must be faine to fetch it up out of many: be hospitable, but provident, think nothing too much for thy friends, which is not too much for thy estate, hospitality bids thy friends welcome, and providence makes thee able to bid them welcome; if hospitality be the life of neighbourhood, providence is the life of hospitality; he is not thy friend that expects more then thou art well able, thou art not thine own friend if thou doest less, to live above thy means is folly, to live too far below thy means is disparagement, do all like thy self, so as may neither weaken thy respect, nor thy estate.

Love not ill company, lest thou learne the ill of the company; it is hard, not to be like the company thou keepest: it is rare, if we deny not Christ in *Caiphas* his house: with *Solomon*, it is hard having the *Ethiopian* without her Idolls; we see people change their complexion with the Climate: Vessells smell of the liquor they contain: by ordinary communication in the ways of sinners without a great deale of care you will communicate with their sin: *With the froward thou wilt learne frowardnesse*: he that goes to the meetings of wicked men, will come a wicked man out; or to say the best, worse then he went in; for thy conversation let this be thy rule, if thy company be better, imitate them; if worse, convert them; if equall, and as thou art, joyn with them.

Feed the poor often at thy doers, sometime at thy Table; whatsoever thou givest to Christ in his members, he will one day give back again to thee in thy person, it is but just if God deny thee thy daily bread, if thou daily deny him the crums.

Let it not trouble thee what is talk'd of thee when thou art absent, more then what will be talk'd of thee when thou art dead:



an ill report doth not make thee an ill man: be carefull to do nothing that deserves to be ill spoken of, let it not trouble thee to be ill spoken of undeservedly.

Let thy prayers be frequent; thy wants are so; and thy thanksgivings frequent, thy blessings are so: pray daily at home, and if thou canst at Church, God is every where, but there he hath promised to be: misse not the confession and absolution, unlesse thou hast no sins to confesse, or carest not to be forgiven them.

Think not the worse of the Ordinances of God for the sins of the Preacher; those that are ill themselves, may yet be instruments of good to others: God hath promised his blessing to the thing, not to the person: the sacrifices of *Elies* sons were effectuall for the people: it is not the peoples fault that the Preacher is wicked, and as it is without their fault, so it is without their prejudice; it was our blessed Saviours of the Pharisees, *After their sayings do ye*: we must follow their sayings whose deeds we may not; thou mayest not refuse the Word of God from any, if they teach what they should, though they doe not what they teach, the wickednesse of the

messenger doth not abate the power of the meanes, as the intemperance and debauchednesse of the Physitian doth not hinder the working of the Physick.

Remember often that thou art a Christian, and do nothing that may disprove it: be not a law to thy self, but be regulated by that which is a law to us all, the Word of God: study not much how to make thy life longer, but better: consider that the longer thou art here, the longer thou art from God, let it be thy care rather to lead a good life then a long: indeavour to thy ability to do well, and grieve that thou canst not do better: do not wrong to others, forgive the wrongs which others do thee; strive what thou canst to keep a good name, but rather a good conscience; if men mistake thee, comfort thy self that God which shall reward thee, doth not look upon the necessities of others, not as a stranger, but a member, as thou wouldst have God look upon thine; be good to all, God is so, but with a difference, *Especially to the household of Faith*: cherish no sin in thy self, and countenance none in another; acquaint thy selfe rather with the Commandments of God, then the Decrees, and conclude of thy salvation to thy

thy selfe rather by a diligent observing of his revealed will, then by searching into his secret will: let not the changes of this world to preferment or want, make thee either fond to thy life, or weary of it: be contented to live, but be desirous to die, *To be dissolved, and to be with Christ:* and if thou canst not attain to perfection upon earth, aim at it.

Let thy first care be to be good thy self, thy next care to make others so: be not a Christian in shew only, yet in every thing shew thy self a Christian: do nothing but what is good, and speak nothing but what is truth: he is the best Christian that speaks well, and doth as he speaks.

*If thou wouldst know who is a Christian, he  
Whose holy words are seconded with deeds:  
For by the fruit we must judge of the tree:  
Men do not gather grapes or figs of reeds:  
We judge of what he is, by what he bears,  
And bear he doth not only blade, but ears.*

*Slow to revenge a wrong, not to forgive,  
Whose goodnesse is not only to the eye:  
Thinks rather how to die, then how to live,  
And yet is dead to sin before he die:*

And who lives here on earth, & dies to sin,  
When he is dead, his life doth but begin.

Who doth not what he likes, but what he may  
And asks, what may I; no, not of himself,  
But of Religion, and the Scriptures say,  
Who is his own rule runs upon a shelf;  
Who though he might, he would not be de-  
Is good, not of necessity, but choise. (boise,

That makes not oportunity his bawd;  
(Occasion sometime doth invite a sin)  
To may, and will not, is the Christians laud;  
He's guilty that is out, but would be in:  
But being tempted, or but not withstood,  
Not to be evill is a double good.

That can revenge a wrong, but doth forbear  
And to be slow to malice, is not sloth: (it,  
Speaks only what is truth, but wil not swear  
Nor second every trifle with an oath: (it,  
That likes no vice, though follow'd with  
a throng,  
Who measures truth by voices doth is  
wrong.

Some good be doth, yet fain he would do more;  
To would be better is an act of grace;  
His mind is rich to Christ, his power is poor.  
God mend his power, and he will mend his  
face: Mean



Mean time God likes the wil & in his Son  
What we would do, is in th' acceptance done.

If yet he do, (as who did never ill,  
Who is without his errors?) yet is this  
The error of his frailty, not his will;  
He doth indeed, but grieves to do amiss:  
To sigh and grieve for what we cannot do,  
Is to come short, and yet to do it too.

You'l say then Christianity is hard,  
What good was ever easie? where the gains  
Are greatest, likely there the way is bar'd;  
Double renown is had with double pains;  
Who so doth follow Christ, doth pitch a field,  
'Tis less praise not to fight, thē not to yeeld.

Wordly advancements are not had with ease;  
And want is the inheritance of sloth;  
Wouldst thou do lesse for heaven, then for  
these?

'Tis fit who would have one, he should have  
both;

The gain with hardnes thus it is less hard,  
The danger's great, and so is the reward.

Let it trouble thee more to do a fault;  
then to hear of it; if thou art ill spoken of  
by another, first call thy selfe to account  
before him, it may be thou deservest it.

be more sorry that it is true, then that it is knowne, if false, it is not thy fault that thou art belied, it is thy comfort that it is a lie: doe not think to be ever free from censure here, nor sometimes from faults, he is the best man that erres seldomest, he is more then a man that never erres.

In Religion receive no opinion upon credit, and vent none upon discontent, be of that opinion that may save thee, rather then that may raise thee, let not the doors of thy lips move upon the hinges of another mans tongue, speak what thou thinkest, not what others speak, so follow good men, as remembering they are but men, go rather the way which you ought, then the way which is gone: make others companions, but not copies, or so far copies as they agree with the Originall.

Take whatsoever God doth thankfully: and do whatsoever he commands cheerfully: labour to make a good use of ill accidents: hate every mans sin, love every mans person, and love no mans sin for the persons sake.

Feare

Fear rather to do ill, then to suffer for thy ill doing: he that truly feares sin, shall never fear punishment: think upon the goodnesse of God, and thou wilt love him, and think upon the Justice of God, and thou wilt fear him, and so by consequence love that which may free thee from this fear; and so between these two, thou wilt fear to do any thing against him whom thou lovest, and thou wilt (at least) not love to do any thing against him for fear.

If the actions of another reflect to thy harm, examine not what is done, but what was intended: and if he intended no ill, think he hath done thee none, though in effect he have; willingly do no wrong, wink at those wrongs that are unwillingly done thee, God doth so, and measures what we do by what we meant to do: he that shot at a mark and kill'd a man by the Law of God was not held a murderer; God that works in us both to will and to do, as he doth sometimes accept the will for the deed, so he doth usually measure the deed by the will.

Do not easily entertain a friend, nor easily

fly part with him; think him no true friend whom one injury can make thine enemy; or that accounts every error an injury; he must have no friends that will have a friend with no faults: make no man thine enemy by doing him wrong; become not an enemy to everyone that wrongs thee; account every man thy neighbour, though thine enemy, that needs thee.

In Religion look to the end, but by the means; think not to partake of what God hath promised, but by doing in some measure what he hath commanded: though heaven be had without our desert, yet it is not had without our pains; then mayest thou hope that God will be as good as his word to thee, when thou sincerely endeavourest to be as good as his Word commands thee to be towards him.

Do nothing which is ill, nor every thing which is lawfull; measure not thy liberty by the lawfulness of the thing, but the expediency: many times an unreasonable good, though it be not ill in it self, yet it is in the occasion of it: he which will at no time forbear to do something which  
he



he may, will at sometime do something which he may not.

Be contented to hear of anothers praises before thee without repining; and to tell of anothers praises without detracting; to speak well of all men, or not at all, for as it is flattery to speak that good of another which is false, so it is detraction, to speak that ill of another unnecessarily which is true.

Forgive the wilfull injuries of any, yet tell him of them; by shewing of him his fault, thou shewest him his duty: do not love him lesse for it, but trust him lesse; but if he be thoroughly sorry for it, be thou thoroughly satisfied, God asks no more for thine; consider that to suffer wrongs is common to thee with Christ; and to forgive wrongs proper to thee as a Christian; God doth suffer such wrongs to be, that he may exercise thy patience; and he commands thee to forgive those wrongs, that thou mayest exercise thy charity.

So live as thou mayest not be afraid to die, as thou mayest be assured of a better life after death; do nothing which  
shall

shall need an excuse, or fear a witness, and so use this world, as remembering you must account for it in the next.

Let thy discourse be ever of goodnesse, but not of thine own, or of the good which thou hast received of God, not which thou hast done: if thy talk be good, thou doest at once both shew goodnesse, and teach it.

Be good without much noyse. be provident without perplexednesse; be merry without lightnesse, be bountifull without wast; live to the benefit of all, but to the service only of God.

If now thou art not perfect yet with these,  
 (As, where is there perfection here below)  
 Yet they do enough to make thee please,  
 God accepts what we can, for what we owe;  
 Whilst thou endeavor'st to be what thou  
     should'st,  
 If thou want'st power, 'tis enough thou  
     would'st.

The clearest water is not free from mud;  
 The Sun is not exempted from eclips:  
 Here our perfection is but mingled good,  
 And he is more then man that never slips,  
     In

*In all we do, we something do amiss,  
And our perfection imperfection is.*

*For the condition of our present plight  
Is, that we would be better then we are,  
Not a perfection ever, but a height,  
And we are good, but not without a scar,  
All things are like our selves, a mixture  
then,  
God doth not look that we should not be  
men.*

FINIS.

GLORIA DEO.

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# MEDITATIONS.

## The second Part.



O nothing meerly for  
gaine; account not  
those actions gainful  
to thee for which thou  
must pawn thy con-  
science; do not tell  
that which thou  
canst not buy, piety;  
think not any thing  
in this life worthy the losse of the next.

Do all thy businesse leisurely, not dream-  
ingly, undertake nothing but advisedly,  
and what thou hast undertaken go through  
with: propose such ends to all thy actions,  
as thou prayest not be ashamed to own, as  
may witness thee both a wise man, and a  
good Christian.

When



When thou seest any borne into the world naked and helpelesse, think that thy beginning was no better; and when thou seest any peaceably die, and decently buried, that thy end (happily) may not be so good; there is but one common end to all, namely death; but there are many sorts of death, and what death thou shalt die, whether a naturall or a violent, it may be a shamefull, whether at home or upon the way, among whom thou shalt be sick, or by whom thou shalt be buried, if at all; whether thou shalt die on the Sea, where thou shalt have no grave, and that in a shipwrack, where thou shalt have no buriall, or in the warres, where thou shalt have no pity, and all alone, where thou shalt have none to help, none to comfort thee, or to pray with thee; and whether then thou shalt have time to repent, or whether thou shalt have grace to repent; and by any of these how soone thou mayest be fetch'd, or how long thou mayest tarry thou knowest not, onely this thou knowest, that go thou must, and certainly sooner then thou wouldest of; and that if thou hast already outliv'd any others, that this hath not happened to thee by any preheminance of nature, or difference of mold; the lower part of a Taper or  
Light

Light is not better then the upper part, because it is longer before it be consumed : that thou doest already differ nothing from a carkeffe or dead corps , but that thou hast a soul, which if you imploy faithfully and in the fear of God, thou differest little from the Saints already in heaven, save that thou hast a body, if otherwise, thou doest but in that differ from the Devils in hell.

Be strict in paying thy due, not too strict in demanding it : unwillingly undertake a suit, and willingly make an end of it : choose rather to buy quietnesse with some losse, then gain with contention : he that goes to Law for every trifle, buyes an unquiet life at a dear rate, and will in the end find his chests empty of money, and full of papers.

As at the first thou haddest thy beginning and being from God, so frame thy life, that when this being shall end, thou mayest returne to God ; do all things to his glory, and to all things ask his aid, since without it thou canst do nothing, even to speak of his praises thou wilt need his assistance.

*Aid*

Aid Lord, & teach me where I shall begin  
To sing thy praises; and when in,  
Where to desist; since every thing affords  
New matter to me for new words;  
Shall I thy power, or thy judgments show?  
Or what I am, and what I owe?  
Or what thou art, & what thy love hath dō  
(That is thy self and this thy son)  
Shal I to heaven, & that glorious Quire?  
But there I only can admire:  
There are more wonders, but I better know  
(Ab sinfull frailty!) things below:  
And here below I cannot want a glasse  
To see, whilst there is a glasse;  
Thy secret working presence is descri'd  
In every stream, in every tide:  
The world's a book, each creature is a word,  
Each day a page, the title Lord:  
And of thy glorious bounty I may read  
Lectures out of every Mead:  
And every common tree, nay, every twig  
Is a volume too too big,  
And hath too many leaves to fumble over,  
Nay, I am gravel'd in the cover: (barks  
For thou hast writ thy power in leaves: &  
Of trees without the help of Clerks:  
In every one of these I am pos'd by thee  
With some things of thy self and me:  
These talk thee & all tongues can understand  
This language, and can read this hand:  
Nor

Nor do these speak thy power, but thy love,  
 That the Sun the seasons move (live  
 Not for themselves, but us, trees, creatures  
 Not to enjoy a life, but give. (nights,  
 The Stars, those glorious candles of the  
 Are thy creatures, but our lights;  
 In every shower, in every breath of wind,  
 Even in these (Lord) thou art kind:  
 But the propriety alone of things  
 Doth make them dear, the name of Kings  
 Affects us not, except it be our own,  
 What good's not ours, we reckon none:  
 Our interest rates it; we esteem things thus,  
 Not what they are, but what to us;  
 And in this world nothing O Lord is thine,  
 In which is something is not mine;  
 Thou hast exalted man not only best,  
 But a commander of the rest:  
 And all this glorious fabrick calls us King,  
 A Kingdom which we find, not bring,  
 Thou ask'st the glory only, not the use,  
 Can we do lesse then let thee choose?  
 But as distempered bodies turn the food  
 They eat, to humors, not to bloud;  
 And poysonous stomacks taint & change the  
 From what it is, to what they are: (fare  
 So our excesse bath done, and what thy will  
 (Lord) first made good, that our made ill.  
 Unlesse thy blessings (horrid crime) 'tis lesse  
 To act, then make a wickednesse:

As



As clothes which first were given but to  
 Our nakedness, now shew our pride: (hide  
 The creatures which thou gav'st us for to  
 Serve our excess, & not our need. (feed,  
 Thou didst allow us freely for to eat,  
 And we have found out sin in meat;  
 Men are transform'd by riot, nor do feasts  
 So much devoure, as make beasts: (wine  
 Drink not for thirst, but conquest, and the  
 It finds them men, but leaves them swine;  
 Yet this our ill makes not thy goodness less,  
 The creature's thine, not the excess:  
 They change their nature when we change their  
 And turn to judgements by abuse. (use,  
 Thou hast allow'd us them, but thou dost tell  
 Their limits, beyond which is hell.  
 There were no trespasses, if no bounds were  
 But every blessing is a debt; (set,  
 Yet such a debt as well imploy'd by me,  
 Lord, the ingagement is from thee;  
 Who dost not only reckon me no debtor,  
 But reward'st it with a better.

Think it not safe to defer amendment;  
 late repentance is seldome sound: he which  
 puts off to repent till sickness, commonly  
 makes but a sick repentance, if any, if sin  
 keep possession all thy life, it will hardly be  
 gotten out when thou comest to die.

Make

Make the Scripture the compleat rule to thee of good and evill: measure the goodnesse of other things not by their nature, but their use: think indifferent things good or bad, according as authority injoynes or forbids them: if supreme authority impose any thing which is not a sin to do, think thou sinnest if thou refuse to do it: if it impose any thing which is a sin, though thou dost not sin if thou refuse it, yet know thou sinnest if thou rebell against it; thou mayest not resist a lawfull authority, even in an unlawfull thing, otherwise then by thy prayers.

Think not with the fool, that there is no God, and do nothing that may make thee wish there were none; and as thou dost believe that there is a God, so let thy life be such as may conclude to thee that he is thy God; if thou make him thy God in thy service of him, thou wilt by that too make him thy Father in his care of thee here, and thy debtor, at least by promise, in respect of his reward to thee hereafter.

Think it a long art to die well, and that thou hast but a short time to learn it; and beside that which thou art to learn, much it is which thou art to forget, and dost  
daily

daily forget much of that good which thou haddest learned; therefore not like truanting boys to trifle away any of that time in telling tales, which is too little to get thy lesson.

Do nothing which may shut thee out of heaven, yet do not despair if thou hast done any: think every sin great, but none so great but may be forgiven, forgiveness of sin is an Article of your Faith: you deny your Creed if you deny that: thou canst not wrong Jesus Christ more, then by making any sin bigger then his sufferings.

Examine not how long thou hast lived, but how well: measure thy Christianity by thy piety, not by thy age: think not that thou dost benefit God, but thy self by being holy: consider that God hath no need of thy goodness, in as much as he is able to make a good use of thy sins: and that if thou wilt not glorifie him by doing well, yet he is able to glorifie himself by what thou dost ill: therefore to intend Gods glory in all, in as much as thou shalt glorifie him, though thou intend it not: and so doing Gods will against thine own, thou dost his will so,

as that yet thou shalt be punished for doing it.

In every sin thou art about to commit, consider first how deare it will cost thee; that God hath not made hell for nought; that he reserveth the Devill and his Angells to be company for impenitent sinners; that punishment is the end of all sin, and there is no end of that punishment, the short pleasures of any sin are not worth the long punishments they do bring with it

Do not over-prize or affect the things which thou hast; do not perplex thy mind for the things which thou wantest; consider how many want more, and how couragiously and chearfully they endure those wants, and account it thy great want, that thou wantest their courage, even when thou hast not their wants.

Be no observer of other mens wayes, nor of others mens humours: passe sentence upon no mans soule, it is God which judgeth; nor censure any man by the estate he is in: it is not sin but impenitency that damnes any, and what knowest thou but he may repent? look diligently



ly into thine own conscience, it will never repent thee that thou lookest not at all into others; other mens sins as they shall in the last day be no part of thy account, so here to know them is no part of thy duty.

Conform thy desires to thy condition, be not troubled with thinking what thou mightst have been, or what others (happily) have been from lesse beginnings, it may be with lesse desert; whilst thou hast what is necessary, what thou wouldst have more, if it be not superfluous, yet it neither concerns thee as a man, and essentially to thy being, nor as a Christian: add to this, that if in outward things of the body thou comest short of some, yet in the things of thy soul and the means of salvation, thou art an equall sharer with the best; consider the bounty of God to thee in thine ordinary blessings, which however continuance make lesse regarded, it doth not make them lesse necessary; consider thy health and strength, and how ill thou couldst be without it, how earnest thou wouldst be with God for it, if thou wert without it; and therefore be careful not to be the worse for injoying of those things without which thou wouldst esteem thy selfe so much worse then others, that God be not provoked to take them from thee

D 2

thee to make thee better; but rather learn to know the goodness of Gods blessings in the fruition of them, then by the want of them.

Do not sin in hope of pardon: do not forbear sin, only for fear of punishment: grieve not only for the sins thou hast fallen into, but for those that thou art subject to; that thou art in a condition and body not free from sin; which consideration of thy sin, as it doth work grief, so that grief doth again extenuate thy sin; for if thou truly do what thou canst, and art truly sorry for what thou canst not do, & desirest God to accept that doing, and that sorrow; though thou hast not that perfection which the Law doth exact, yet thou hast such a perfection as God doth accept; with whom sincerely to endeavour what we should, and to grieve for the failings of our endeavours, and to long and prepare for that place where there shall be an end of those failings, is thought good enough, and though not such a goodness as by which thou canst condignely merit a reward; yet such it is, as for which thou mayst expect one.

Affect every thing here, as remembering here thou must leave it; do every thing here, as that hereafter thou must account for it:  
world-

worldly things, as they should be the least part of thy care, so let them have the least part of thy respect; consider that in the last day not to have lov'd them wel, but to have us'd them well will be thy comfort.

Think of death not only as neer, but profitable to thee, and in death make thee willing to part with the earth, consider that thou art then journeying to heaven: think upon thy dying not as an end of thy being, but a beginning of thy happinesse: here thou art happy, but neither simply nor long; there is no good here without some mixture and allay: besides consider how little of these thou dost then part with, it is not the pleasure or delight, &c. of many years, no not of many minutes that death deprives thee of: thou canst not be said to be rob'd by death of the time or years which are already spent, because they are already dead to thee, and if thou didst live still, they should not revive to thee, and that which is yet to come is yet not thine, and thou canst not be said to lose that which thou never hadst, so all that thou partest with in death, is but that which thou enjoyest at the very instant of departing: Surely he which considers seriously what he here leaves, and for what he leaves it, cannot

think much to die, but rather think much to live, because in dying he doth lose nothing, but onely exchange something, and that for the better; by how much eternall life is better then long life, and the society of Angels better then the company of men, heaven better then earth, and the fruition of God better then a mans self.

Pass not thy word to thy hurt, and break not thy word for thy advantage; consider that in all thy promises God is either a party, or a witnesse, the promises which thou makest not to him, thou makest before him, follow justice and goodnesse, though no man know it; care for no other witnesse of thy sincerity, then God, inasmuch as thou art to expect no other rewarder of it.

Do nothing but what is praise-worthy, yet esteeme the praise of men nothing worth, in as much as it is the fault of most men to commend rather those that are good to them, then those that are truly good in themselves; consider how many in the world do not know thee, how many do know thee but by hear-say, and thou dost not know what they hear of thee; and therefore thou wilt much wrong thy self, if thou measure thy worth by their praises which are beholding  
to



to thee, which may be partiall, or the contrary, by their reports who do not know thee, which is ever uncertain.

Let thy prayers to God be often and earnest, rather then long, and let thanksgiving be ever a part of thy prayer, for as God doth not usually bestow his blessings without our prayers, so neither doth he continue them without our thanks; yet let all thy desires to God be conditional, if he please and see it good; refer thy wil to his, and thus by freely submitting it to him, thou prayest more powerful then by asking it; learn so to conform thy will to Gods, that whatever by his providence shal happen to thee, thou mayest be ready to bid it welcome, what ever shall be taken from thee to bid it farewell.

In sickness use means for the recovery of thy health; yet think what if thou shouldst not recover, what if thou shouldst die now; whether thou art ready for death, whether thou art ready to give an account of thy life; and since both these must be done, and sickness is an ill time to do it in, think that he which will be ready for death in sicknesse, must provide for it in his health.

Donot perplex thy self with thinking what may be, or make to thy self miseries before  
D 4 they

they are, and which it may be shall never be ; account not thy self unhappy in any mischances which befall thee, but that thou art happy enough that thou canst bear them; ever think better of other men then of thy selfe, but think better of thine owne condition and fortune, then other mens, so thou wilt be ever content with that thou art, and not proud of it.

Measure the greatnesse or smallnesse of sins not by the thing, but by the commandment, the thing in which *Adam* offended, was not great ; account all sins mortall in themselves, and therefore fear to commit them ; but all veniall in respect of Gods mercy, and therefore not despair in them; let the actions of thy whole life be such as thou carest not who knows them, yet be not ambitious to make thy goodnesse knowne; consider that thou art bound to be good, though no man know it, and that it cannot be unknown to God who will recompence it; that opinion makes not things better or worse: Pearls are not valued either in those places where there is plenty, or by those persons that want skill, yet have the same vertue even where they want their due value ; if men think worse of thee then thou deservest, it is thy unhappinesse, not thy sin; if  
thou

thou deserveſt worſe then they think of thee, it is their unhappineſs to miſtake thee, but it is thy ſin not to be ſo good as they take thee for.

So enjoy this life, as being willing to leave it; and ſo meditate upon the next life as being deſirous to enjoy it, be good whiſt thou haſt time and meanes, leſt if now thou mayeſt and wilt not, hereafter thou wouldeſt but canſt not, it is not unjuſt if God then deny that to thee, which before thou deniedſt to thy ſelf.

Weigh the goodneſſe of God to thee in theſe two, what he at firſt made thee, after his own image, and what he himſelfe was afterward made for thee after thy image; firſt, he made us like himſelf, then he made himſelf like us; man by his ſin having loſt the image and likenes of God, God himſelf became in the likenes of ſinfull man, that he might again make ſinfull man like himſelf, and that he might take away his ſin, did take on himſelf not only his nature, but his puniſhment, and to become his Saviour, became his ſacrifice.

(nought,

*'Twas little that thou mad'ſt me firſt of  
But thou waſt ſold, and I was bought.*

D 5

N 6

No worth was I, nothing but worth in thee,  
 Yet Lord thou wast the price of me:  
 Oh height, oh depth, thy self wouldst not be  
 (Blessed Saviour) to be mine. (thine,  
 Therefore will I no longer be mine own,  
 That so I may be thine alone.

Do rather those things which are good  
 then those which are acceptable; do & speak  
 all from thy heart, yet neither do nor speak  
 all that is in thy heart; go about nothing  
 rashly, and be not easily diverted from what  
 thou goest about, be good not only inward-  
 ly to thy self, but externally to the world, let  
 thy outward conversation answer thy inward  
 conscience; give no occasion to any to think  
 worse of thee than indeed thou art, and if  
 without just occasion they do, comfort thy  
 self that thou art better than they think thee.

Be provident, but not covetous, in thy af-  
 fairs, look at thy profit, but neither first, nor  
 wholly; think it the greatest gain to do well;  
 be not drawn to an unlawful act, either for  
 fear or company, do not lose a good consci-  
 ence to gain a Kingdom, consider there is a  
 better Kingdom than this world, hath any  
 promised to the keeping of it?

If thou wouldst avoid sin, avoid those  
 things



things that may occasion it; thou mayest suffer and better shun a temptation, then shun the sin when thou art tempted; it is an easier matter to keep out of the fire, then to keep from burning when thou art in.

Rather run then be drawn to goodnesse, yet neither run, nor be drawn into sin; be not perswaded to be evill, and be good though none perswade thee: nay, though they perswade thee to the contrary; let no mans will prevail with thee against Gods, let Gods will prevail with thee even against thine owne; and so by cheerful submitting of thy wil to Gods, thou dost in some sense subject God to thy will; for willing nothing but according to Gods will, he should deny his own will, if he denied thine.

Think all godlinesse gainful, thou canst not say that wants gain, that gains thee heaven; in all things shew thy self a man, & be govern'd by reason, not by thy appetite, or thy sensitive part; do not all things which thou hast a mind to; do not for the importunity of other things contrary to thy mind: or if thou art drawn to do sometime something against thy mind, yet never be drawn to any thing against thy conscience.

Commend not any man in any thing where he deserves it not; excuse what is spoken disgracefully of any man, though he deserve it, it is a better office to defend a neighbor in his absence, then to magnifie and extoll him being present; for so doing thou canst neither puff him up by what thou say'st, nor be thought to flatter him by saying it.

Strive not unjustly at law for that which is anothers, lose not every thing which is thine own without striving for, if it be of moment; religion doth not so teach patience towards others, as that it forbids us in a just cause to defend our selves, yet contend not in a suit for a trifle; thou mayest lose it better cheap then thou wilt recover it: as I would not impose on men their sheepishnesse, which are content to purchase their peace with the losse of their estates, so neither do I like their valour that sell their estate to buy contention.

As we do not of things, so neither may we judge of men always by the appearance, (hypocrisie hath usually a better visor, then it hath a face) yet judge of no man contrary to what he appears; I cannot think him a sober man whom I see every day distempered with drink, yet he may be intemperate whom I

I never see so, we too often find demureness without sincerity; he who in all things believes always his eyes, is no less subject to error, then he who wil believe them in nothing.

Some men love their friend, as intending and wishing som good to him; others, as hoping only, and expecting some good from him; the first of these loves his friend, the later of these loves himself; love every man that doth for thee, good nature requires that; and be ready to do even for those that do not love thee, religion requires this, neither do only for those that love thee, nor love any man only for this reason, that he may do for thee; he which loves another only for gain, loves the gain, not him.

Fear rather a secret, then an open enemy, the malice which is not seen, is not easily warded; envy no man for his parts, and contemn no man for his weakneses; bear with the frailties and imperfections of thy neighbours, consider that God bears with thine; do all like a wise man providently, and circumspectly for thy self, yet like a Christian with respect to others.

Think contentation the greatest wealth,  
and covetousnesse the greatest poverty: if  
thou

thou hast not so much as others, yet thou hast that which is appointed for thee, and consider that in heaven the reward shall not be according to what we have here, but what we have done here.

Learn to distinguish aright between those things which thou art but to use, and those things which thou art to enjoy: to love God for himself, and other things only for God; for if thou dost love God for other things, and other things for themselves, thou dost onely make use of God for enjoying of those other things, whereas thou should'st desire God only for himselfe, and other things only to further thy desire of God; a wicked man loves God because he cannot be without him; the righteous man loves God because he would not be without him, the one loves God because he knows he is good, the other because he hears he is bountifull; the good man loves him for what he is, the other for what he hath; so he enjoys those things which he should but use; and doth but make use of God whom he should labour to enjoy.

In all religious performances, do not look only at what thou art to do, but how thou art to do it; measure the goodnesse of the thing



thing by the lawfulnessse, and that by the commandement; but measure the goodness of the act by the end, and that by the intention: that duty can never be rightly done, that is not done to a right end: he that performs a good work with an ill intention, may be said to have done good, but cannot be said to have done well, and he who doth good, and not for God, receives from God no reward of his doing, nay, he receives a contrary reward, because by intending his own end he doth not serve God by that duty, but makes God in that duty serve him: and that which was in its own nature good, is made sin in the performance, and so by doing Gods will for thine own ends, thou sinnest worse then by leaving it undon, because it is a lesse fault through infirmity to do ill, then in pretence only, or vain glory, to do wel: for as he which loves that which is good or just, so far only as it is profitable, loves profit, not goodnesse: so he which doth good only for his own ends, whether of advantage or glory, cannot be said simply to do good, but to do good to himself.

Think thy service which thou performest to God is already paid for, inasmuch as thou canst serve him with nothing that is not his, yet expect a reward of thy service, though  
thou

thou merit none, nor only expect, but claim it; God doth no less owe that which he hath promised, then that which thou deserveest.

Let thy apparel and dress be such as may shew cleanness without pride, and thy behaviour such, as may shew gravity without strangeness, and affability without lightness, and thy discourse such as may shew that thou dost not affect to talk, nor affectedly to be silent, and in both thy conversation and talk, be alwayes carefull to give good counsell, and a good example.

Practise patience, yet know when to be moved; God while he commands in us mercifulness towards others, doth not forbid us the defence of our selves, it is not safe to forgive a wrong where it wil encourage any further to wrong thee; if he be sorry that hath offended thee, forgive it; if he boast of it, punish him that he may be sorry for it, impunity makes many bold, sometimes the conniving at one fault is the cause of many.

Let not the abuse of any thing make thee condemn the thing; account not every thing ill, which the superstition or errors of any have made ill to them; for as there is a good use of sin, for so God useth it, so there is a  
sinful

sinful use of what is good; yet neither is the evil less evil, because God useth it well, nor doth that which is good become evil, by our evill use: let it be thy commendations and wisdom to bring good things to their right use, not to fling them away because some abuse them; if we shal allow the use of nothing which the idolatry or superstition of others doth prophanely abuse, we shal neither have Churches, nor Scriptures, nor God himself.

The good counsell which thou givest to others, first follow thy selfe, and the faults which thou reprovest in others, first mend in thy self; it is the ill custom of the world, that for the most part men neither do what they teach, nor mend what they find fault with; it is indeed a harder matter to do well, then to direct well, he that cannot shoot himself, may give aim, therefore knowledge of goodnes is more general then practice, because the one is an ordinary act of the understanding, and of a natural man, but to the other is required a supernatural help, think it no praise to thee then that thou knowest what it is to do well; or when others do amiss, that thou art able to direct those that go wrong, but that thou dost follow those directions thy self.

Let

Let nothing come from thee either in thy discourse or actions, that may not beseeem thee, for though happily it were not ill meant, yet it may be ill construed, others see not thy heart, and therefore judge of thee by what they see; to avoid therefore the censure of others, do nothing which thou thy self wouldest censure in another.

Think no calling disgracefull, though never so mean, it is the condition of our present state to eat our meat with the sweat of our brows; even the pure state of *Adam* had somewhat to do, God never allowed idleness to any, the Angels in heaven are imploy'd even in heaven where there is nothing but rest, yet there is no idleness, wherefore hath God given us ability and parts but to imploy them? in labour there is not only comfort but profit; in idleness there is not only beggery, but sin, nay, a double sin; for he robs God of the glory of those parts; and his neighbour of the benefit of them, by not using them: God which hath promised us a blessing in our callings, hath threatned a punishment to our idlenesse: ye know the servant was condemned for hiding his talent.

Modesty is the greatest ornament of a woman, more then jewels or cloaths, nay,  
more



more then extreme wit or beauty, these later  
are sometimes a sword against the owner,  
but the other always a buckler; a grave and  
strict carriage is a stronger denial of temp-  
tation then words, and doth at once teach  
ill minds what to expect and what to do; let  
thy behaviour and countenance be such as  
may make wicked minds blush to be uncivil,  
not only to thee, but before thee; scorn no  
company, not the meanest, but be not fond  
of any: use no familiarity to any which  
strangers may think too much, or which  
may encourage another to look for more:  
be sober without coyness, and affable with-  
out fondness: avoid pride and levity, yet  
think it a commendation rather to be cen-  
sured as strange, then wanton.

*Let thy behaviour be*

*Grave, not free;*

*Left thy beauty kindle fire,*

*And they tempt that would admire.*

*'Tis a fault, that as men find*

*Their welcome, so they frame their mind:*

*And a smile begets that thought,*

*Which untill then was not nought;*

*And the event*

*Produceth ill, that was not meant.*

Have ever the same mind to Godward,  
sick,

sick, and in health; do not purpose amendment of life only on condition that thou mayest amend in thy health; do not forget those promises when thou art well, which thou wert so free of when thou wert sick, he who doth only promise well when he is visited, and not endeavour the performance of those promises when he is well, is in a more dangerous estate after his recovery, then before; whereas he who is constant to goodness when he is in health, is ready for death before sickness, and in sickness desires his recovery only that he may longer glorifie God, not promise only to glorifie God on condition he may recover.

Be content to hear anothers praises, and thine own faults with patience; hate no man for telling of thy errors to thy self, and be not forward to tell of any mans to other men, he which tells thee privately of thy fault desires thy amendment, if thou publicly tellest, and blazest anothers, thou desirest his disgrace, which as it is already thy sin, so it will be thy discredit.

Be no make-bate, nor an entertainer of those that are, thou art guilty not only of those sins which thou dost, but which thou dost approve, think thy neighbours welfare

fare and calamity thine own, though not in the participation, yet in the compassion; not religion, but good nature requires this, that being members of the same body, if one member be glorified, the other members should rejoyce with it.

Eternall life, as it is but one where in God, so to it there is but one way, by godliness, to the holy of holies there is no entrance without holiness, other wayes there are, but they lead to other ends: the Epicures made pleasure their way, which too many do still; other Philosophers made morall vertue their way (few now do so much) but yet neither did the ones pleasures begin in vertue, nor the others vertue end in true pleasures: he that seeks for the world to come in this, looks for an infinite in a finite, the pleasures and commodities, &c. of this life, are neither the earnestts nor the means of the next: it is the fault of these times, that men study rather their advancement and profit, then their souls, as if present happinesse did lead to the future; such may do well to find out a new heaven, if they can, they will never find out a new way to the old.

Many things are good in themselves, yet remember that their goodnes to us consists  
much

much in our good use of them, yea, even the goodness of God himself; for however infinitely good in himself, patient, merciful, &c. yet if I abuse that goodness, it is occasion to me of infinite evil; as where the stomach is ill affected, the meat is offensive: if God bestow good things on thee, let not thy sin alter the property, (the property I say not of the nature) for it is still good in it self, that by thy means is not so to thee; thus riches are said an impediment in the way to heaven, not that in wealth there is more evil, but that it brings with it more temptations to evil, it is said, *Hardly shall those which have riches enter into the Kingdom of God*, yet what is more hard to be done, it is more praise to do; & if God have blessed thee with wealth, and thy abuse do not alter it from a blessing, thou wilt find thy abundance not only not strengthen thy way to heaven, but enlarge thy reward, because there is then more praise of being good when thou hast had more opportunities (it may be invitements) to be evil.

Do not tel a lie to procure a benefit, much less to do a wrong: hate no mans vertues, no not thine enemies, and imitate no mans faults; be not so much a parasite to any, as to magnifie his errors, much less to follow them,



them; do not for sinister respects, do or approve that, which but for that, thou wouldst condemn; be not a *Broker*, nor drive a trade in sin, consider that God is able to advance thee without these, consider that all those, and all the world cannot advance thee without God.

When thou remembrest that thou art born in sin, be carefull to repent of that, not add more, if thou art not able to answer for the sins thou art born in, what will become of thee for those thou hast liv'd in? thou art bad enough by nature, do not make thy self worse by custom in sin, let it be thy grief that thou dost bring sin with thee into the world, and let it be thy care not to add any more sins to it whilst thou art in the world; that thou art born in sin is enough to damn thee, if thou goest on carelesly and obstinately to live in sin, it wil be impossible to save thee; consider that as the sword hung over the flatterers head but by a hair; so thou hangest over hell but by a hair, by the slender thread of this life, if the thread break before thou repentest, down thou fallest into everlasting destruction.

Be so affected to temporal things, as that they hinder not thy affections to heavenly;  
consider

consider that they are an argument of imperfection, not of difference: that he is not more a man that commands all the world, then he which hath nothing: and besides, that however they be in a kind requisite for thy present being, yet they do no way simply conduce to thy happiness, in as much as in heaven, where only we shall be happy, we shall be without them: in the mean time if thou dost want some of them, consider it is an argument of an imperfect state to be subject to wants, or if thou hast them, that it is no lesse argument of imperfection to have need of them: And therefore let all earthly indigencies minister rather a meditation of thy frailty, then a matter of discontent: that nothing befalls thee but what is proper to thy present condition, and that when this present shall end, none of these shall befall thee.

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*FINIS.*